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The Fifth  
**S E R M O N**

Preach'd before the  
**King and Queen,**

I N  
Their **MAJESTIES** Chappel at  
St. *James's*, upon the **FEAST** of  
*S. Francis Sales*, Jan. 29. 168 $\frac{5}{6}$

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By the Reverend Father *Dom. P. H. ELLIS*, Monk  
of the Holy Order of *S. Benedict*, and of the *English* Congr.  
Chaplain in Ordinary to His **MAJESTY**.

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**Published by His Majesties Command.**

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*L O N D O N*,  
Printed by *Henry Hills*, Printer to the King's most  
Excellent Majesty, for his Household and Chappel. 1686. 7

The Fifth

# SERMON

## King and Queen

IN

THE MATTHEW'S Gospel at  
St James's upon the Feast of  
St James's Sunday Jan. 29. 1685.

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By the Reverend Father Dom P. H. Ellis Monk  
of the Holy Order of S. Basilian and of the English College  
Studying in Orléans to His Majesty.

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Published by his Majesty's Command.

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L O N D O N.

Printed by Henry W. Turner to the King's use  
at the Stationers' Hall in the Strand 1685.

( I )

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THE FIFTH

# SERMON

Preach'd before

## THEIR MAJESTIES,

On the Feast of *S. Francis Sales*,

Jan. 29. 168<sup>5</sup>/<sub>7</sub>.

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Talis decebat ut esset nobis Pontifex,  
sanctus, innocens. *Hebr. ch. 7, v. 26.*

*It was fitting we shou'd have such a Bishop,  
holy, and innocent.*



These words are part of  
that Divine Character  
which the Apostle gives  
of *Jesus Christ*, the Su-  
pream Pastor and Bishop of  
our Souls; distinguishing him from the

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High

High Priests of the Levitical Race, and establishing his eternal Priesthood according to the Order of *Melchisedec, Sanctus, Innocens*. For, as it was fitting that a new Law-giver shou'd publish a new Law; so was it necessary he shou'd create a new Priesthood, more perfect then the former, more excellent, not only in Power and Efficacy, but also in *Sanctity* and *Innocence*. And since this Law was to be so consummated in all Points, that it shou'd never be repeal'd or excluded by a posterior Law more perfect then it self; so was it fitting *we shou'd have such a Bishop*, so replenish'd with Holiness and Innocence, as all who were to succeed him in the Pontifical Dignity, and Direction of Souls, might abundantly *receive of his fulness*, and *some in every Age shou'd actually enjoy a larger, and more conspicuous share of his Holiness and Innocence*.

Of this number was the eminent Prelate, to the memory of whose *innocent* Life,



Life, and *holy* Conversation, the Church has appointed the present Solemnity. A Bishop, so holy and innocent, that, as he was the *glory*, so is he the *reproach* of this corrupt Age. For if the worst of Times, and the most barren Soil, cou'd produce Innocence, and nourish Holiness, and bring Vertue to the highest Maturity, how fond and frivolous are our Excuses? how do's our Justification aggravate our Offence, when we strive to lay our own Burthen upon our Neighbours Shoulders, and charge our voluntary Depravations upon the *Iniquity of the Times*? But I argue wrong: For since we are so ready to catch at every shadow of an Excuse, to palliate our Vices, and to shelter our Cowardice, not daring to offer at a good Life, or desponding, and falling back as soon as we have made the first step; therefore, *Decembris* *quintidies* *offer*, it was fitting we should have such a Pastor to guide us, such a Conqueror to lead us on, such a Bishop to encourage us, such

such a Doctor to teach us, and such an Orator to persuade us, that the Land of Promise is not so inaccessible as false Spies represent it, that the Inhabitants are not inhospitable, that Sanctity, and Innocence are not such impracticable Vertues as the World wou'd have us believe. We have it from his *Doctrine*, we have it from his *Practice*; we cannot find a more faithful Account of it then in his *Writings*, nor can we in reason exact a more authentick Testimony then his *Life*, which mutually support, and witness to one another; his Life was holy and innocent, because conformable to his Doctrine; and his Doctrine is prov'd to be so, because attested by his Life. They who admire the sublimeness of his Instructions, when they read them, will find them not above their own *level*, when they see him practise them and such as despair of rising to that *height*, when they read his Performances, will be convinc'd, when they consult his *Rules*, that  
every

*every honest State of Life is capable of perfection, that is, of Sanctity and Innocence. Facere & Docere, Acting and Teaching was the two-fold Innocence, the two-fold Sanctity of this Holy Man, and therefore shall make the two Parts of this Discourse, after we have begg'd light from above by the Intercession of the Mother of Innocence, Addressing to her more then Angelical Purity, with the Angelical Salutation, AVE MARIA.*

*It was fitting we shou'd have such a Bishop, Holy, and Innocent.*

**I** Will not trouble you with the Scholastick Distinctions betwixt *Holiness* and *Innocence*, or involve you in the Niceties of the Moral Philosopher, when he marks out the Boundaries of each Vertue, and declares the difference and property: for tho' indeed Innocence import nothing positive as to the force of the word, but only an *exemption from Crime*, and is distinguish'd from Holiness,

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as the *Disposition* from the *Effect*; or at the most, innocence being but an imperfect Holiness, as Holiness is the perfection of Innocence; yet because the common notion which Men have of this vertue, implies *a purity of body and mind*. I am willing to leave you in possession of that Idea, which the Saint favours in his writings, and proceed to shew how eminently he possess'd it in his Person.

And to begin with the inferiour part, the Body, following the Apostles method, *primum est quod animale*: the Spiritual Innocence being never so illustrious, as when it is superstructed upon the Corporal.

But not to mention the previous Dispositions to it, as the Piety and Sanctity of his holy Parents; for tho' other Vertues are not transmitted, yet Innocence, and Chastity seem to be priviledg'd above the rest: Not to draw any Argument from the Angelical meekness of his Countenance,

nance, or Modesty of his behaviour, before Nature began to breath, or Concupiscence to exert it self; we will represent him *ex puero virum*, in the bloom of Youth, in the pride of Nature, in the luster of a most perfect Beauty, in the midst of abundance of Health, Nobility, Riches, and by consequence of Temptations: And being thus Nobly attended you may expect to find him in the Courts of Princes, the Sea whence all Greatness flows, and whether naturally it returns; being likewise so dangerously attended, you may expect to meet him at the Comedy, or at the Ball, or at the ordinary *haunts* of Youth; Youth which seems to receive the Blessings of God only to pervert them into the Occasions of sin, having much Health, much Time, much Mony to lavish, and in every action stands responsible to God for a *threefold* prodigality of his Favours. A Truth that made so deep, and so *early* an impression upon our young Saint, that he was resolv'd to be before hand with Nature,

and not to quit the possession of *Innocence*,  
for the hazard of a future Repentance.

He then posset what he afterwards left  
in Writing for our instruction, that Cha-  
stity is that holiness of Life, mention'd  
by the Apostle, without which none shall  
see God, as St. *Jerom* and St. *John Chrysost.*  
expound. He had learn'd from the same  
Apostle that *we are not our own, sed ejus,*  
*qui pro nobis mortuus est, & resurrexit*, but  
have pass'd away our Title, and render'd  
the possession of our selves to *Jesus Christ*,  
whose glorious Body (if the Apostles Ar-  
gument hath any force) is not only a  
proof of our future immortality, but is  
also an emblem of the present incorrupti-  
on he requires at our hands, and which  
we promised in our Baptism, *to be holy in*  
*Body and Spirit*, that is innocent. He  
had learn'd that his Body must either be  
the *Temple of the Holy Ghost*, or a *Den of*  
*Serpents*: If the Temple of the Holy Ghost,  
then Chastity, and Innocence must be the  
Priest, and Concupiscence the Sacrifice,  
*cujus*



*cujus templi sacerdos, & sacrificatrix est pudicitia*; and therefore making a vigorous effort in the very flower of his Youth, he gave the Victim a mortal blow, and laid it dead at the foot of the Altar by a vow of perpetual Chastity: And the grace that enabled him to make this *holocaust* of himself, did so constantly attend him all the rest of his Life, that neither the heat of Youth cou'd ever sully the whiteness of the Lilly, nor the most wily Stratagems of the Devil damp the Odour, nor the more rude assaults of the World shake the firmness.

Methinks I behold him in the posture of the *Cherubin* that was plac'd at the entry of Paradise to render it inaccessible to sin. He had *Wings* to fly, and a *Flaming Sword* to resist; thus doubly Armed he stands *Sentinel* to Guard the *Tree of Life*, his Innocence; watchful to Defend all the *Avenues*, his Senses; least *death* shou'd enter through those *Windows*. If the Enemy Attaque him by open force, (as he did  
more



more then once by Perswasions of corrupt Men, and by the importunities of abandon'd Woman) he uses the *Sword of his Zeal*, either putting the Tempters to flight, or subduing them to Repentance. But if the Emissaries of Hell press so hard upon him that Nature inclines to take Quarter, he will not hazard the day by fighting it out, but conquers by his *Wings*; he flies and overcomes, as the chaste and innocent *Joseph* did, of whom *St. Basil of Seleucia* says, *fugâ utitur pro armis*, his defence was in his flight, and he was truly brave because he had the courage to run away. And now he returns cover'd with Glory, that is in *secure possession of Innocence*, to reproach on the one side our *Cowardice*, on the other our *Rashness*, and *Presumption*: Our *Cowardice*, that we dare not so much as grasp at a *vertue which makes us*, says he, *almost equal to the Angels*, and without which we cannot be *Men*: Our *presumption*, that we dare, *like the simple Infest* hover curiously about the flame to try  
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*whether it be as sweet as it is fair, till we perish in the very trial.* For if he that loves danger shall perish in it; he that goes to meet it, loves it; he who does not remove the Occasion from his own doors, laies a snare for his own Feet; he who does not eject the Scandal from under his Roof, and lodg it beyond the reach of a grounded suspicion, laies a Snare for the Feet of his Neighbour; and he who does not fly from the Net when it is spread in his way, is already caught.

I have insisted longer upon this ground-work of Vertue, then perhaps the rules of Panegyricks will allow; but the *necessities* of my Auditory, the *force* of my Text, and the *honour* of this Saint required no less; an uncorrupted, and inviolate Chastity, being so necessary a foundation to a consummated Innocence, that without it the whole Fabrick is ruinous, wants the strength, symmetry, and beauty of a regular building, is always sinking and yielding, tho' never so often repair'd by acts of Repentance. But

But let us proceed from the cause to the effect, or rather from one link of the Chain to an other; let us contemplate the purity of the Water that flows from so incorrupted a Spring, preaching issuing from Practice; Innocence, teaching Holiness;

Your attention, and my Second Part.

Part. II. If Innocence be the characteristical Vertue of the Saint and shines in every action which he did; it flashes in every Line which he writes: If it was the Soul which animated his Works, it was the Intelligence which dictated his Words, and as a *great Saint* speaks of a perfect Religious man, *vita ejus erat sermo facti ejus*, the purity of his Doctrine is only an account of the purity of his Life, and both together only one continued, uninterrupted series of a *Practical*, and an *Affective* Innocence. If we regard his Life, we shall find it so estranged from the World, as if he knew it not: But if we look

look upon his Writings, we shall find there so dismal, and yet so exact an account of it, as if he had Travelled thro' all its corruptions. He knew it therefore only to condemn it, and like *Moses* from the top of Mount *Nebo* took a view of that Country he was never to enjoy. God having reserv'd for him a *better hope*; yet not taking the present possession out of his hands, but keeping it from his Heart. He did not call him into the frightful desert with a *St. Paul*, a *St. Anthony*, a *St. Bennet*; he did not Command him to Sell all, and give to the Poor, with a *St. Francis*. The Divine wisdom knew very Well that in an age, so enervated, and softened with ease, and Luxury, *few wou'd take that word*, which in the best of us begets only a sterill admiration; and by the most is look'd upon as so impracticable, that it is hardly credible. For tho' we are expell'd Paradise, yet we expect God should converse with us as before *in our own likeness*; we are assur'd to embrace

a Vertue that is not in a fashionable dress, and if that great Queen wou'd have us follow her, she must appear in her natural Garb, and easie Way, in fine Linnen and soft Garments; as she was habited before sinners forced her to put on Sack-cloth.

Wherefore the Divine goodness con-  
 descending to our infirmity, and (as the  
 Esai. 10.27. Prophet speaks) *softening the Yoke by*  
*abundance of Oyl*, sets a Pattern of Ho-  
 liness before our Eyes in the Person of  
 St. *Francis Sales*, so easie to Imitate,  
 and Copy out, so adapted to all states,  
 and conditions, that it flashes like light in  
 every ones Face, *nec est qui se abscondat*  
 Pf. 19. 7. *à calore ejus*, and breaths such a gentle  
 warmth upon every Heart; that we are  
 blind, if we do not see it; that we are  
 insensible if we do not feel it; and in-  
 excusable if we do not follow it.

If I should propose to the Nobility the  
 Example of a *Paulinus*, or a *Cassiodorus*,  
 suing

fuings to be discharg'd of their Honours and Imployments, as so many Fetters, and Impediments in their way to Heaven; I might disgust, but should never perswade: But when I bring evidence that *Greatness* in this World is not inconsistent with *Humility*, and to serve your King and Country in the most eminent stations excludes neither *Sanctity* nor *Innocence*, why do you not imitate?

If I should propose to the Courtier the Example of an *Arsenius* crying to you as the unknown voice did to him, *si vis saluus esse fuge*: If you wou'd be saved flee into Solitude, and hide your self in the covert of a Rock, you wou'd think I deserve that desert whether I invite you. But while my Saint commands me to tell you, that your estate is not *desperate*, tho' it be dangerous, and that the Lilly may flourish among Thorns, that you may be Innocent in the midst of Corruption, why do you abandon your selves *as those that have no hope*?

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If I shou'd propose to the Ladies a *Paula* melting in a continual stream of Tears, a *Magdalen* in her Grott, a *Mary of Ægypt* feeding upon Roots, a *Francisca* covered with Sack-cloth, and add to it, *hoc fac, & vives*, this you must do to be Saved; I shou'd turn this Chappel into a valley of *Tophet*, the Preachers voice wou'd be drown'd with execrations upon his head, and acts of despair wou'd eccho from every Breast.

St. Franc.  
Sales directs  
all his In-  
structions in  
the Book of  
the Intro-  
duction to a  
Devout life,  
to every pi-  
ous Soul un-  
der the name  
of *Philothea*.

But while my Saint commands me to set before your Eyes a *Philothea* nobly Born, nicely Bred, easie and gentle in her Behaviour, neither scrupling a decency in Cloaths, nor in Attendance, allowing her self an inoffensive cheerfulness in Discourse, and other Recreations not unbecoming either her Sex, or Condition; and all this without any prejudice to her Innocence, reflection upon her Reputation or impediment to her Sanctity; what colour



colour of excuse is left you to cover that of your Confusion? Why are you not merry without dissolution, affable without effrontery, gentle without profuseness? Such was *Philothea*. She allows you Visits, and Recreations; but not at the expence of your Innocence: She allows you a good Table, but not that your Neighbours fame shou'd be the Salt to every Meat, and every thing tast insipid, which do's not relish of the Satyr. *Philothea* did not so. Why do you corrupt your lawful Diversions into criminal excesses? your Apparel into a subject of Vanity, and occasion of Scandal? and turn those Riches into *Ostentation*, which ought to be *bid in the bosom of the poor*, if you wou'd either preserve your Innocence, redeem your offences, or perfect your Sanctity. And this was the Practise of *Philothea*. In a word, *decebat ut talis esset*, so fitting and even so necessary was it to all states and conditions, that when *Vice* began to establish his Throne upon the ruins of *Piety*, when *Relaxation* Invaded the Rights

Rights, and Usurped the Title of *Religion*, when Vertue was Pictured like a fury, with Scourges in her Hands, and was as much apprehended as she was before neglected, so fitting and even so necessary, I say, it was the Divine providence should shew such a Bishop to the World, whose Authority might convince an incredulous Generation, and whose Example might encourage the weak, whose meekness might soften the most obdurate, whose advices might strengthen the languishing hand, and inspire the dejected heart; and in fine, whose pathetic Exhortations might melt down the Heart of stone, and fetch Waters out of the hardest Rock; when he teaches us both by *Word* and *Example* that the way to Heaven, is neither so craggy nor so steep as the descent of Hell: that you may climb the one with less pains then plunge down the other: that there are pleasures attending Innocence to which the most indulged Appetites can never arrive; that Vertue has more Charms then Vice;

Vice; that Sanctity is but high Reason, and when you live like Gentlemen you commence Saints. For what can be so reasonable as to live *soberly, justly, and piously in this World?* What more gentle? What more sordid and base then the contrary Vices? Yet in these Three Heads our Saint after *St. Paul* summs up all your Obligations, renders them familiar by his Practice, and softens them in his instructions.

Here the Bishop learns how to support with ease, the formidable burthen of his charge; the *Ecclesiastick* to perform the Duties of his Character; the *Religious* to maintain the Innocence of his Life; and the *Secular* Man experiences the facility of Vertue: The *Great*, and the *Rich* are taught the advantage of their condition, by having the power to do good to others; a Godlike capacity: The *Virgin* is instructed how to secure that *great Treasure*, an Angelical purity: The *Married Person* has methods laid down, how to extract

extract Antidotes out of Poyson, and as Fish live in Salt-water without drawing the Brine, so to converse in the great Sea of the World, without taking in either its Vanities or Corruption.

i. e.  
St. Francis  
Sales's ad-  
mirable  
treatise of  
the Love of  
God.

If you be a Man, you have a *Theotimus* for your Pattern; a *Philorhea* if you be a Woman; if you aspire to perfection, what better guide can you chuse then his *love of God* which rises every line till it lose both the Reader and it self in an Ocean of Charity, till it plant the imitator in the Third Heaven? If you cannot follow so great a flight, despond not; you have his *Introduction to a Devout life*, so accommodated to all Capacities and Conditions, that we may without Impiety apply to it what St. Gregory said of the holy Scripture, *ubi agnus ambulat, & Elephas natat*, where the Lamb walks and the Elephant swims; the more simple Reader is satisfied, and the more elevated understanding is transported. If you are unsettled in matters of Religion,

Religion, read his *Triumph of the Cross*, and you will sit down abundantly contented, and more than sufficiently convinced. If the care of others be committed to you, what so moving as his *Sermons*? What so persuasive as his *Instructions*? Smooth as the profound current, perspicuous as the shallow, resembling the Nile flowing with sweetness, and facundity, but comparable only to themselves.

If you want spiritual comfort or advice, let his *Entertainments* and *Letters* be your Counsel, which solve every emergent difficulty, dispel every scruple, satisfy your doubts, and set the most perplext cases in the clearest light.

To conclude, as out of the abundance of the Heart the Mouth speaketh; so out of the Innocence and Sanctity of his Life, he Copied his Instructions. His Writings are his Obelisk, his own Panegyrick: and if you imitate they are yours too,

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if you desire to imitate they are most excellent directions; but if you will not they are your Sentence and Condemnation.

For is it not as much your duty to embrace *Innocence*, and to press forward to *Sanctity*? Is it not as much your Interest? Have you not the same Capacity, the same Encouragements, and Assistance? Do you want either Liberty or Grace? Neither. Do you want Knowledge, or Instruction? You cannot pretend it: But if you want Will, and Application, who can you blame, but your selves? *Perdition tua ex te O Israel*; if you fall, you cast your selves down the precipice; if you perish, it is by your own hands; *Why will you die O House of Israel? for your perdition is from your selves.*

Our B. Master assures those who tread the paths of his *Sanctity* and *Innocence*, that at their Journeys end, they shall repose upon Thrones, and sit judging the  
*Tribes*



*Tribes of Israel*; not by pronouncing sentences of death upon them, says *St. Jerom*, but by making it evident to all mankind by the comparison of their Lives, that such as wou'd not follow the tract they had beat and smoothed with their own feet, shou'd have nothing to say for themselves, why judgment might not pass upon their convicted crimes, *quia vobis credentibus illi credere noluerunt*:

And it is worth our serious and timely study to consider what Plea we shall be able to make, at the severe Tribunal against such a cloud of Witnesses, the Lives of so many Saints that will appear against us. Perhaps we were Ignorant of our Obligation: And have you not the same Law written in your Hearts, as you are Men, and the same Gospel Preached unto you, as you are Christians, And both the one, and the other revived and inculcated by their instructions, shewn to be practicable, and even easie by their Example? If it be true that *qui*



*ignorat ignorabitur*, he that is wilfully unknowing in the great concern of his Salvation, shall not be acknowledged for a Disciple of Christ; he that neglects to learn either out of sloath or prejudice, or temporal interest, is wilfully Ignorant; he that shuts his Eyes against the Light, is as criminal as he that Rebels against it, and deserves as severe Chastisement.

But I cou'd not practice what I knew. *Erubescite Sidon ait Mare*, cover your Face that the World may not see you blush at such a childish and unmanly Excuse. Were not they of as noble a Birth, of as tender a Complexion, of as nice an Education? Had not they the same Passions to bridle, the same Concupiscence to war against, the same Body of Sin to conquer? But they had Grace. And how often has it been given you? How often have you scornfully rejected it? Have you not the same supernatural Light, the same holy Inspirations? The same efficacious Sacraments? As winning Exam-  

ples,

ples, as Pathetick Exhortations, as vigorous both interiour and exteriour Helps, *What could I do to my Vineyard that I have not done?*

But I have pressing Avocations, a tide of business, an Estate to raise, a Child to Marry, a Law suit to follow, a Family to provide for; and in fine such impediments as no body can imagin, and I cannot overcome. And are these the heads of your Excuses? Are these your particular Difficulties? Why? They are every bodies *Song*, a meer *Narrative* which is in every bodies Mouth, and which the sloathful Man in the *Proverbs* delivers more compendiously, *Leo est in via, There is a Lyon in the way.* But they are so far from proving what you intend, an exemption from Holiness, and Innocence, that they are convincing Arguments you stand in greater necessity of practising those Vertues, and *walking carefully*, (as the Apostle speaks) because you go upon a slippery pavement. They are Arguments indeed why you cannot

*Caute Ambulate.*

*renounce*

*renounce* the World, and bury your selves in a *Cloyster*; but do not prove at all that you cannot live Innocent in the World. You cannot estrange your selves from Creatures; but cannot you withhold your affection? You cannot support great corporal Austerities; but cannot you keep the Rein upon your Appetites? You cannot spend whole days in Contemplation; but cannot you set apart an hour for Prayer? You cannot observe perpetual Silence; But cannot you refrain from broaching, or dispersing Scandal? Cannot you moderate the flippancy of your Tongue? You cannot distribute all your Goods to the Poor; but cannot you relieve their necessities out of your superfluities?

You cannot suppress the eruptions of your Passions; but you may keep a watch over them. You cannot contain from Pleasures that are lawful; but you may abstain from the unlawful. You cannot depose the grandure of your Condition,

Condition, nor quit the lustre of your State; but you may keep within the bounds of Christian modesty, and abstain even *from the appearance of Evil*, as the Apostle commands.

This is the Summary of the Doctrine of our Saint, the *Spirit* of his Writings, the Sweetness of his Spirit: And how rigorous soever he was to his own Person, he commands me to tell you, if you practise these easie Instructions, you shall enjoy *Innocence* in the midst of Corruption; *Holiness* in the midst of Infirmities; *Poverty* in the midst of Riches; and *Peace* in the midst of Distractions; *vade & tu fac similiter*. But for your encouragement to believe, what your own experience can only perswade, *It was fitting we shou'd have such a Bishop, Holy and Innocent*, whose *Holiness*, tho' attested by unquestionable Miracles, yet in so corrupt an Age, his *Innocence* was the greatest Miracle. And if he that  
lives

lives well (as St. *Augustine* assures us) cannot die ill; he that lives *Innocent*, cannot but die *Holy*; And therefore on the Feast of the *Holy Innocents*, he was call'd to the nuptials of the Lamb, and added to their Number. A *Martyr of Love*; an *indefatigable Pastour*; the *Apostle of his Country*; the *Mirrou of Chastity*, *Humility*, *Patience*, and of all the gentle Train of peaceful Vertues; the very *Manna* which Heaven rain'd down upon this Age, savory and delicious to every Pallate that has any Taste of Devotion; and to conclude his *Elogium*, the *Holy Innocent of the declining Church*, as the others were of the *Infant Christianity*; the later Crop, as the others were the first Fruits, collected into the *Garners of Heaven*: Whether I beseech God that you may follow him, by a studious imitation of his Vertues, and an assiduous Lecture of his Writings;

*In the Name, &c.*

F I N I S.